3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

805 796

frighten away the evil dog. All the temple drums and gongs are lustily beaten till the eclipse is ended.

821 777

The year that the Emperor Kuang Hsü died, the people declared that the sun had become red like blood, which indicated that the dynasty had come to an end, or that some great change was about to take place.

A comet is a very unlucky omen; and the appearance of Halley's comet in 1910–11 brought with it a great deal of unrest and fear. The people believe that it indicates calamity such as war, fire, pestilence, and a change of dynasty. In some places on certain days the doors were unopened for half a day, no water was carried and many did not even drink water as it was rumoured that pestilential vapour was being poured down upon the earth from the comet.

825 ●

Along with eclipses and comets comes a third herald of change, namely, the bird called the white-tailed swallow. It is said that when the Manchus took China this bird came and killed the canaries and took possession of their cages. In 1911 it is reported to have made its appearance in Ssŭch'uan, and when possible it was caught, beheaded, dismembered and thrown to the four winds, as it indicated another foreign invasion of the country.

Snakes and Dragons (蛇龍), *shê lung*

137 825

The snake is an object both of loathing and reverence among the Chinese. In Ssŭch'uan there are many kinds, of different colours and sizes. It is said that the small are snakes (蛇), the medium serpents (蟒), and the large are dragons (龍). A few of the different kinds of snakes as known by the Chinese are herewith given:—

Sang kên tzŭ (桑根紫), or *ch'êng kan shê*, the steelyard snake, is red with spots and is very deadly.

Ts'ai hua, the rape-flower snake, a yellowish coloured snake from four to eight feet long and very poisonous.

Ch'ing chu piao, the green snake, just the colour of a green bamboo stem. It is from four to eight feet long and less poisonous than the former ones.

Hutson M-5 (no date) 1921 AF16 Southwest China AF16

625 137 The speckled snake, *ma pan* (麻斑), believed to be poisonous.

Wu shao (烏稍), a grey snake, reckoned to be poisonous.

Wu pang (蚌), a grey tailless snake or one whose tail does not taper like the other species. It boldly faces men and when attacked shows no inclination to flee.

825 *Chueh shê* and *shou kung* (守宮), the lizard. The Chinese fear these entering the tea-cups and leaving poison.

The snake's body is very cold, its teeth of the finest, its bite the most venomous. On seeing it every Chinese gets a fright, and generally speaking the belief is that they should be killed, with exceptions which will be given. The saying runs that if you see a snake and do not kill it, in the next life you will be dumb. Snakes in private homes and temples must not be killed. Those in private houses are believed to be the spirits of the ancestors come back in this form to present themselves to the family, and incense is often offered inviting them to go.

Those in temples are called *shên shê*, spirit snakes: it is said that the god of literature and the city god are snakes and come to receive the incense at the altar. It is said if one goes very early to the bedroom of the city god in his temple one will find two snakes asleep on the bed.

Besides this 真武足踏龜蛇, the *chên wu* idol or *Lin Ch'ang shêng* has his foot on tortoise and snake, that is, he is able to subdue them.

Country people declare that by suddenly entering a bamboo grove a snakes' gathering, *shê hui*, may be seen; but on being disturbed they flee in all directions.

Snakes have a propensity for stealing living creatures such as chickens, rabbits, etc., and in so doing it is believed that the ancestor is only taking his due. Such are some of the ideas which run in the minds of the people regarding snakes, and we now turn to the king of the scaly tribe. The dragon bore nine sons something as follows:—

Hsieh chai (獬豸), a fabulous monster like a deer, which it is said can discriminate between right and wrong.

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

825.

Said to be the *shên yang*, or spirit sheep, which takes away seditious and disloyal intentions from the minds of the people.

T'ao t'ieh (饕餮). This is a monstrous tiger-like animal with horns. It ornaments every yamen entrance exactly facing the magistrate's office and is called *t'an* (貪) by the people. Opposite the animal is a picture of the sun, which the monster appears to be intent upon devouring. The sun is representative of the ruling emperor, and the picture is supposed to be a continual warning to the officials to avoid covetousness and rebellion. This monster also appears on old rice basins, etc., in the form of a head without the body or a headless trunk to warn people against the vice of gluttony. In the yamen entrance there is another picture of a crane and a deer; these face outward toward the people; the idea is that if the official is not avaricious there will be long life and spring on all sides. *lu ho t'ung ch'un* (鹿鶴同春). The people eat hartshorn in great quantities and at great expense, hoping for long life, as both the crane and the deer are believed to live to a great age.

Pi hsi (贔屭). A male and female tortoise borne down by affliction. This emblem is now largely used as a pedestal for tombstones, one head looking each way. The allusion is to the tortoise bearing its great burden of grief from which it cannot be relieved.

Lang pei (狼狽), a fabulous animal said to be a native of water regions, but it can be at home on land; it is popularly believed to have short hind legs, unsuitable for locomotion, so when it desires to move from one place to another it is necessary for two animals to be together, when one rides the other making use of the two pairs of fore legs. This combination is used as a symbol of two persons joined together for wickedness.

Kan (犴) is a monstrous scaly beast with one horn, the image of which is painted on the wall above the doors of jails, as a warning to people to repent of their evil deeds and not enter therein.

3: Hutson M-3 (no date) 1921 AF16 Southwest China.AF16

205 The influence of the dragon is very far reaching; the saying runs (飛龍在天), *fei lung tsai t'ien*, the flying dragon is in heaven.

Ti mei lung shên is the dragon's pulse of the earth; the geomantic influence.

Hai lung wang, the dragon of the deep, who has his dwelling in the depths of the sea.

The wicked dragon: 惡龍鬥鮮地頭蛇. The wicked dragon has difficulty in tripping up local snakes. A wicked emperor cannot overcome public opinion.

Another saying is, When the dragon moves a step even the grass renews its spring appearance.

Clouds follow the dragon and wind the tiger.

When a sage appears all nature stares.

If a snake bites a man there is a medicine to heal it, but if man bites man there is none. This latter half of the proverb refers to being wrongly involved in the law courts, a thing difficult indeed to heal; but a real human bite is also very difficult to cure, and they are not uncommon among the many quarrels of the people.

[*The end*]

S. Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
Pai-i AE7

S
P
131

tion[1]: there are a few Shan villages to the north scattered up the Salween valley for a distance of 40 miles or so, but eastward no more of this race are now met with, though they doubtless did originally inhabit this country before it was taken by the Chinese.

European travellers have made a great deal of the unhealthiness of the Salween valley, but it must be remembered that all their information came from the Chinese. Now the Chinaman of Yün-nan lives in such a high-lying healthy country that in lower-lying places he is probably more liable to fever than a man of any other race. A height of 4000 feet or thereabouts is the limit below which the Yünnanese cannot live and keep their health, and this is the reason why the Shans have been able to retain possession of many of the rich plains of south-western China, while the few Chinese who live in that part of the country lead an uncivilized existence on the hill-tops. One seldom finds Shans living above 4000 feet, not that they cannot stand the climate, but because the Chinese *can* stand it, and have therefore dispossessed the original owners. In a few places such as Nan-tien, which averages a little under 4000 feet, one finds the two races living together, the Chinese slowly and gradually swamping the Shans.

The Salween valley is not considered more feverish than Mong Hkwan, Nam-hkam, and other Shan States. The Yünnanese avoid all these places from March to November, but the Shans continue to live in them all the year round, and in a subsequent journey I came across a colony of Ssŭ-ch'uan Chinese living in this same Salween valley only 40 miles above the bridge. I do not suppose the Lu-chiang-pa, as the Chinese call the plain, is exactly a health resort, but I expect its unhealthiness has been much exaggerated.

S
825

The Chinese say it is exceedingly dangerous to swim mules across the river, as there is a beast in it, which they describe as being like a blanket and full of mouths, which

[1] It is true that in a subsequent journey I discovered Shans in the north of Yün-nan and even in the Tibetan part of Ssŭ-ch'uan, but in such small and isolated communities as to be scarcely worth counting, except as a curiosity. See p. 378.

St Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

825 sucks animals down as they cr ss. Our mules were fortunate enough to get across without encountering this monster. It is perhaps hardly worth any naturalist's while to come out to investigate this strange animal. A Chinaman likes to have a story to account for anything that takes place. In the spring and early summer there would be a good deal of melted snow in the water of the river, while the climate of the valley would be extremely hot and close. The sudden change from hot air into cold water might well produce cramp.

[241] The next day, a good up-hill road brought us to P'u-p'iao, a little plain covered with villages and well cultivated with the winter crops—beans, wheat, and opium. On this march there is an alternative road to Yung-ch'ang, branching off from the village of Fang-ma-ch'ang; it is said to be shorter but more hilly than the main road which I took. Gill travelled by it, but Baber and most other travellers have come by the same road as myself. Baber mentions that he heard that the stream which runs through the P'u-p'iao plain falls into a lake, but the answers to all my enquiries were that it joins the Salween. On the Chinese map there is a small lake marked a few miles lower down, but it is shown as the source of a small tributary of the main stream.

Our road on the 21st rose to the top of a bare range at 7000 feet, and a little beyond this the Yung-ch'ang plain came in sight. The path descends to the plain at the village of A-shih-wo, just before reaching which a cave is passed in the hillside to the left which is said to go right through the hill and come out on the other side.

361 The plain of Yung-ch'ang Fu is about 18 miles long
312 and six miles wide, covered with villages and well cultivated; it is one of the largest and richest in the province. As in many other plains there is a summer crop of rice, and after the rice has been harvested in the autumn, the winter crops of beans, opium or wheat are put in. A good-sized stream running from north to south irrigates a great part of the plain, and water for this purpose is also collected in reservoirs where some of the side streams run down from the hills.

485 I put up at an inn in the middle of the town. The